THE UNITED CHURCH
NOVEMBER 1, 1958

OBSERVER

trouble-shooting pastor

See page 8

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OF RELIGION

Toronto Star

THE REV. RAY McCLEARY OF WOODGREEN

Women Behind Bars
by Barry Cooke

Big Event for Joe
Photostory by E. L. Homewood

Letters

Questions Uncertainty

Dear Sir: I am a Catholic who has just finished reading "My Husband Was a Priest". . .

I am forced to wonder how a man could take the vow of priesthood and, "a few days after his ordination," not be sure. This was a man who had spent 12 years in preparation for that ordination.

Toronto, Ont. Mary Kibblewhite.

One Book, Please!

Dear Sir: The General Council discussed a revision of the **Book of Common Order.** When that is done, I hope they will include the Scripture passages under "The Visitation of the Sick" rather than just the references to them. The old Presbyterian Common Order had the passages printed at length so that one only needed the one book.

Ottawa, Ont. (Rev.) Charles Donald.

Action in the Cemetery

Dear Sir: I appreciated your timely editorial on the necessity of a cemetery clean-up through the country. . .

I have noted this burying-ground situation for many years and have just visited an old one at Errol, near Sarnia, where many of the pioneers of Lambton County rest, which is in terrible condition. As president of the Lambton County Historical Society, I intend to use your article to stir up county communities to the condition of many cemeteries. Your article will start some action which is urgently required.

Watford, Ont. R. H. Stapleford.

Just for the Records

Dear Sir: Your account of achievement in the Nation's Capital is incomplete without reference to First United. This church with only half the membership of Rideau Park and a quarter the budget has pledged $36,000 for extension. This works out to approximately $180 per family as against $57. And it is less advantageously situated. . . . It will be a bad day for any denomination when success is measured by totals and the principle of the widow's mite is overlooked.

(Rev.) E. R. Taylor.
Maryland, Pontiac, P.Q.

Useful Book at Last

Dear Sir: . . . For years I have had on hand a Concordance, left to me by my parents. Many times I have debated whether to keep it or give it to someone who could make more use of it than I have done. Now it has come into its own—I use it repeatedly while doing the puzzle and feel that I would never be able to complete the puzzle without it.

By all means, continue the crosswords. I'm sure that many, like myself, enjoy them.

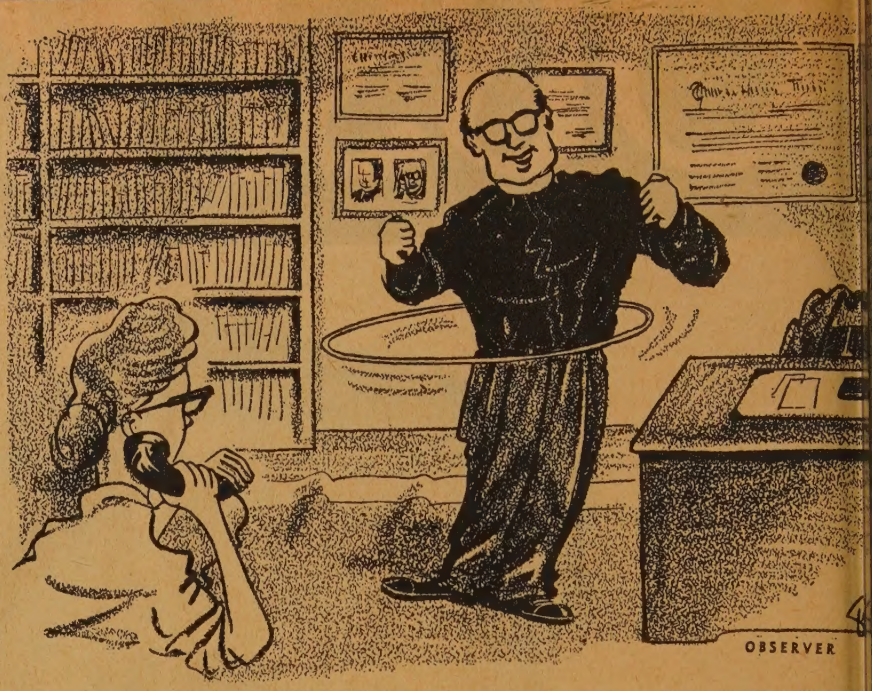
Winnipeg, Man. (Miss) Jean R. George.

Wants More Discussion

Dear Sir: I would like for the sake of many a puzzled elder, to see more discussions about the method of celebrating the Lord's Supper, and would like Dr. Johnston to write more . . .

We serve in silence, each partaking individually, and it is felt that both the "fellowship meal" and the "private devotional attitude" are preserved. We follow the full "Order of Service," the pews being liberally supplied with copies for all to read, follow and join in. . .

Essex, Ont. Rev. W. H. Carnes.



". . . 93 — take — 94 — the — 95 — message — 96 — please — 97 —"

Decide While Living

Dear Sir: Regarding the many letters on prayers for the dead, may I voice my opinion.

There isn't any harm in praying for the dead. If it gives anyone comfort to do so, let them do it. However, we must always keep in mind that man's eternal destiny must be decided when we are alive and have the power of choice. We decide while there is still breath in our bodies, whether to accept or reject Christ. . .

After we are dead, it is too late to make any decision on the matter. "Today, if he will hear His voice, harden not your hearts."

Coe Hill, Ont. Mrs. M. Gillespie.

We're Not Ridiculous!

Dear Sir: Mr. and Mrs. Saito (Letters, Oct. 1st) are critical of ridiculous answers given to certain questions submitted to the "Question Box."

I don't think they're ridiculous at all! In their subtle humour they're often more illuminating than a so-called straight answer could be.

Did Jesus give a straight answer to the question "Who is my neighbour?" No doubt His questioners would have preferred a cut and dried statement that wouldn't make them squirm.

Edward, Ont. Mrs. A. H. McDonald.

Wants Legal Drugs

Dear Sir: The solution for the narcotics problem in Canada offered by the Rev. Ray Woollam in your August issue is so obviously reasonable that I am surprised that no complementary editorial was carried by you in your next issue; more surprised that it should be criticized by an M.D. Mr. Woollam is right—the profit is the whole, sole reason for the illicit trade. Take away the profit and you'll remove the pedlar. So the government SHOULD sell narcotics to persons certified as addicts by a medical practitioner or for medicinal use, and sell them AT COST. . .

Burnaby 2, B.C. M. F. Green.

Conclusions on Ebbutt

Dear Sir: Now that Professor Eb series of articles is finished I feel I express my sorrow that such a series s ever have appeared in our Church This is not the Christianity of Kno Wesley; rather it is the theology, so ra in the thirties, that emptied pews and s the effectiveness of the church at that

We were hopeful that in recent years theologians had abandoned liberalis this sort in favour of a more evang viewpoint. To accept the views expres to discard the doctrines of our church Apostles' Creed and **The Hymnary.**

Willowdale, Ont. J. C. Ho

Dear Sir: The surprising thing to that Professor Ebbutt's articles should i way cause any dismay in the min Christians. Forty-one years ago as a sem student we were presented with this ing. . . Either Canadian schools (semin have not been on their job or ord ministers of the United Church have l people down.

This summer in my retirement t native home (my ministry was spent i States) I find people eager to hear this (Ebbutt's) of interpretation, intelligent enlightened. . .

Cardigan, P.E.I. H. Lincoln Mack

Dear Sir: . . . Dr. Ebbutt says doctrine of Jesus' visible return has no Biblical basis." I would like to know he explains Acts 1: 11.

We enjoy reading your valuable pape certainly do not agree with this article.

Warren, Ont. Mrs. A. Montgo

Dear Sir: . . . Some views presente Professor Ebbutt misrepresent the n of our Lord's humanity, I feel. For exa it is not enough to say that His n development was more acute than ours moral development was a perfect n development at each stage. Moral dev ment as God intended it to be and was in the perfect Man does not necess

t a sense of sin at all or of imperfection, 'rofessor Ebbutt seems to contend. As Father revealed to Jesus greater depths ife and greater depths of God, Jesus e a full and obedient response. The unts of His visit to the Temple and of baptism would bear this out.

hat Professor Ebbutt is in effect saying at sin or a sense of imperfection are a of being human. We certainly believe our Lord took upon Himself our full anity with its limited knowledge; but y we do not have to believe that He upon Himself the imperfections of fallen nature. "Keenness of moral and tual sensibility" does indeed "con-te(s) the possibility of a sense of sin," it does not **necessitate** a sense of sin. suggestion is entirely at variance with witness of the New Testament and with we know of moral growth and devel-ent. Professor Ebbutt proves his point t our Lord's real humanity by revealing fallacy of belief in His omniscience, as hould have; but when he deals with the essness" of Jesus he is right out of . .

ofessor Ebbutt has said many true s but they are partially cancelled out is misstatements. I trust that you will let these misrepresentations and several s go unchallenged.

tford. The Rev. T. R. Waugh.

ear Sir: I am sorry to see the end of the s of articles by Professor A. J. Ebbutt. questions raised are of great interest to y thinking person; and the objective oach to the answers is, I am sure, much eciated by all those who are trying to uate conventional religious belief so as e made free by the truth.

ohn's, Nfld. Arthur Gough.

ear Sir: I am concerned with Professor itt's quick dismissal of the testimony of our Gospels to the fact of "The Empty b." "It would seem," he says, "that this p of stories came later." Frankly, it n't seem so at all to me, and for the wing reason:

e story of Christ's resurrection—and I n resurrection and not mere survival—publicly proclaimed in Jerusalem within days of His crucifixion. There were y attempts to stop this revolutionary ching. Clearly, the story could have stopped at once, simply by recovering decomposing body of Jesus. The place is burial was not unknown, . . . the ition of the tomb would surely have ided ample evidence to discredit com-ly the catastrophic assertion that "He sen."

such attempt at disinterment was . Why? Obviously because both the ples and their opponents knew perfectly that the body of Jesus was no longer e place where Joseph of Arimathaea laid it. Some critics, recognizing that tory of the Empty Tomb belongs to the st tradition, have been driven to the ordinary suggestion that on the morning e third day, the women in the Gospel all mixed up and visited the wrong . One might have thought that this d have been the last desperate attempt d a different origin for the resurrection than that which all the Gospels give.

(Rev.) G. Campbell Wadsworth.

treal West, Que.

ock the Door!

ar Sir: I am disappointed at one con-n which I find as I move about the d Church — its locked church doors g the week. Could we not unlock them, e trained to make use of our churches ndividual prayer and meditation? . . .

ley, B.C. (Mrs.) Mary S. Napier.

Who will help Gabriella?

Gabriella is six, the eldest of three children. She never slept in a bed. She goes to school because she gets one free meal a day. She has no others. She never owned a toy. Home is a hut, 9 x 12. The walls are of cardboard in spots where the logs have rotted away. The floor is earthen . . . there are no facilities. Gabriella's parents survived the war in Italy, but now there is no employment. Their hearts are torn, for they cannot help their child . . . not even comb her hair . . . they do not own a comb. Gabriella's hunger is unappeased, her misery deep. She cannot smile. Help to this family means hope instead of despair . . . a chance to live . . . a bulwark against destructive ideologies. Won't you help her and her weary parents or other distressed children . . . many without one or both parents? They only look to you.

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Freedomites at prayer

IN THE NEXT ISSUE

Canada's Doukhobors
By A. C. FORREST

New-Look Libraries
By MARJORIE MACDONALD

Observations

A SON OF FREEDOM LEADER in Krestova, B.C., was our host at supper the other night. They are vegetarians, of course, and that calls for culinary imagination and skill. Doukhobor soup is good. We had a big tureen of it, then a variety of beautifully cooked vegetables, and some of the most interesting conversation we have had in a long time. It included an explanation for the spiritual reasons for disrobing in public. Our hosts are planning to return to Russia and were collecting signatures from Krestova neighbours.

NEAR CASTLEGAR, one of the old Doukhobor settlements in B.C., the Rev. T. M. Karpoff serves a new congregation at Genelle and knows many of the Doukhobors well. He speaks Russian and his own family were members of a religious group in Russia which sprang from the same roots as the Doukhobors. They were pacifists too, but did not follow other directions of the extremists. Mr. Karpoff took us about the Kootenays into the New Denver School where over sixty children who were taken away from their anti-education parents are being schooled. We have space here only to say that there is a lot Canadians don't know about the Doukhobors, and we will try and tell a little about them in the next issue.

* * * * *

● PLATEFULS OF MONEY pressed down and running over, with twos, fives and tens fluttering to the floor was the way the offering was presented at the close of the recent laymen's conference in Banff. It was about the most abundant loose offering we have seen, and made us wonder if the westerners who once despised coppers and nickels had no use for quarters and half dollars any more.

OVERSEAS RELIEF through the M and M fund was the recipient, and the lovely auditorium of the School of Fine Arts, Banff, was the place. The booming laymen's work is reflected in these crowded conferences. We have seen them in Berwick, Limberlost and Elgin House, and smaller Presbytery conferences, too. Banff was different, for about seventy of the men had their wives along, and that added a very nice touch. They say that because of the long distances and not enough representation from B.C. and Manitoba, they are going to have to split the Banff Conference. Attendance has grown past the two hundred mark (plus wives) and the Banff School has been booked for years ahead.

ELGIN HOUSE has been turning men away for several years, even since Keswick Lodge was taken over to increase capacity to 600. Next June there will be two Elgin House week-ends with duplicate programs. The Rev. Leonard Griffith of Ottawa is the theme speaker, and other program highlights are shaping up. They can now handle twelve hundred men. Men who haven't been at such a conference have something important to look forward to.

* * * * *

● IT WAS A POTATO FAMINE in Ireland that was responsible for sending the hungry McCleary family, including their little boy Ray, to western Canada back in 1912. Dr. Ray grew up in Saskatoon and Edmonton but headed east to study for the ministry, most of it spent in the most crowded part of Toronto. It is sometimes said that the United Church is hugely successful uptown and in suburbia, fairly successful in rural areas, imaginative and progressive on the frontiers but taking a beating in the older sections of the city. Read the WoodGreen story, pp. 8 and 9, and take special note of the program for training young ministers on the job. Many think what has happened at WoodGreen is one of the most exciting things in the Canadian Church.

* * * * *

● WHEN A CANADIAN WOMAN runs afoul of the law and gets sent to penitentiary there are three chances in four that she will get into difficulties again and return. This is the amazing fact of Canada's penal system. Our reformatories, jails, penitentiaries are all schools for crime, and our recidivist rate is deploring. Yet we keep on building jails and sending more and more offenders there. Nothing much will happen we are told until the public wakes up. Organizations like the John Howard and Elizabeth Fry Societies, and the leadership now coming from Justice Minister Fulton give us grounds for hope. Another article by the Rev. Barry Cooke, this time on the women's prison, appears on pp. 11 and 12.

Editorial

The Winnipeg Affair

THE OBSERVER has not joined the chorus of those who publicly discuss the pros and cons of United College action in terminating the contract of Professor Harry Crowe. It is our deep conviction that while editorial columns and letters-to-the-editor provide the proper medium for discussion of many subjects, they are not a good forum for argument involving actions and personalities in a distant place.

One thing we would say, however: there is no minister who measures higher in the esteem of the United Church than Principal W. C. Lockhart of United College, Winnipeg. We have known his work through years as Secretary of the Student Christian Movement, as minister of a tiny church which under him grew into one of the greatest congregations in Canada. We have seen him back among the students taking over the administration of a college at a difficult time, and under his leadership it has grown in influence and prestige.

We regret the humiliation and irritation to which the trial by newspaper column has subjected him. That this is but an embarrassing interlude in the growth of a fine college, and career of an able servant of the church we have no doubt. Professor Crowe's protest against his dismissal is being considered by a small two-man committee of the Canadian University Teachers' Association, and the General Council has officially commented on its relationship to the situation. We publish here a statement from Dr. W. Harold Young, Secretary of the Board of Colleges and Secondary Schools:

"Inasmuch as there has been some misunderstanding of the action taken on September 22nd by the General Council of The United Church of Canada regarding the present situation in United College it is desirable that there be made known in full the text of the report of the special committee appointed by Council in this matter, which report was adopted by Council in an assembly of approximately 400 members with only three, or at the most four, dissenting votes. That reports reads as follows:

"'The Committee was appointed to consider and make recommendations to General Council regarding the relationship of General Council to the situation which has arisen in United College, Winnipeg, including such action as may be desirable, this committee to report at the earliest possible moment.

"'The Committee has received and considered an account of the events which have led the Board of Regents of United College, Winnipeg, to terminate the appointment of Professor Harry Crowe as a member of the College staff. They are convinced the Board has displayed competent ability to deal with all the matters that have made this decision necessary and that the Board has acted with a full sense of its responsibility to all parties concerned, including the Church, the College, the Principal and members of the Faculty. The Committee recommends the Council to affirm its complete confidence in the Board of Regents appointed to manage the affairs of the College and that the Council further should express its entire confidence in the integrity, judgment and ability of the Rev. Dr. Wilfred Lockhart, Principal of the College.'

"Certain comments are in order, viz:

1. The special committee was not appointed, as was erroneou reported in the press, to investigate the affairs of Uni College. Its sole duty was to 'Consider the relationship General Council to the present situation, including such acti as may be desirable.'
2. The Committee was a most competent committee compos of trusted Church leaders, ministers and laymen, from ma parts of the country and headed by the Very Rev. Dr. J. Thomson, retiring Moderator, recently Dean of the Faculty Theology at McGill and formerly President of the Univers of Saskatchewan.
3. The Committee received and considered a full account of t events which have led the Board of Regents to terminate t appointment of Professor Crowe. Most careful considerati was given to the claims, actions and attitudes of all part concerned.
4. The Committee, after most careful review, was unanimo in its recommendation to General Council."

NURSES NEEDED

THE United Church hospital at Bella Coola is in nee of nurses. So is Lamont and Bella Bella, and inasmuc as these girls keep getting married the chances are by t time this is written some others may have openings, to

At Bella Coola the present staff of girls includes o Presbyterian, one Mennonite and one Baptist. There nothing wrong with Presbyterians, Baptists, Mennonite Free Methodists or any other good Christian girls workin in a United Church hospital. They are very glad to ha them. But there is a feeling that the United Church oug to be able to provide more girls of its own for such impo tant work. The Superintendents are afraid the need isn sufficiently well-known among the young people.

In matters of salaries, vacations, living accommodatio and so on, church hospitals maintain regular standard Some of them claim that in opportunities for Christia service, in good fellowship, and in community activiti they are better off than in non-church institutions.

The hospital officials say they don't mind girls comin just for a year, although they like them to stay longe They think that a year's experience is of value to ther to the girls and to a girl's home community and churc when she returns. They don't even get irritated when th girl decides to get married.

Interested nurses are urged to write to Dr. M. C Macdonald, Board of Home Missions, 299 Queen St. W Toronto, or Mrs. Maxwell Loveys of the W.M.S. (sam address), or directly to the superintendents of the follow ing hospitals: (It is helpful if when writing either Toront or one of the Superintendents a copy of the same lette is forwarded to the other.)

Under Board of Home Missions: Wm. Edmund Cruise an Wm. Forest Cruise Memorial Hospital, Vita, Man.; Archer M morial Hospital, Lamont, Alta.; R. W. Large Memorial Hospita Bella Bella, B.C.; Bella Coola General Hospital, Bella Coola, B.C Wrinch Memorial Hospital, Hazelton, B.C.; Queen Charlot Islands General Hospital, Queen Charlotte City, B.C.

Under Woman's Missionary Society: Katherine H. Pritt Hospital, Bonnyville, Alta.; Burns Lake Hospital, Burns Lak B.C.; John Neil Hospital, Cold Lake, Alta.; Elizabeth M. Crow Memorial Hospital, Eriksdale, Man.; Ethelbert General Hospita Ethelbert, Man.; Hospital Unit, Gypsumville, Man.; Bingha Memorial Hospital, Matheson, Ont.; Hunter Memorial Hospita Teulon, Man.

OBSERVER

NOVEMBER 1, 1958

In Editorial Resumé

For Those Who Stayed At Home

ABOUT four hundred members of the United Church attended the recent General Council. Nearly a million stayed at home where they heard or read something about it.

So for the benefit of those who may not have heard too much about it, we try to write a little further about those things which will have significance for the next two years for the people who stayed behind.

Raise More Money

First they are going to be asked to contribute more money. Congregations whose ministers are on the minimum salary will be informed that it is to be raised from $3,200 plus furnished manse and transportation allowance over the next two years. Some ministers were heard to say; that they didn't want it raised, for they could get by on what they were getting; but many delegates expressed concern that it wasn't more.

Perhaps it should be added that this is *the minimum* salary; if a congregation can't give its minister at least $3,350 plus the other requirements next year the ministers should not be penalized. The officials should comply with certain regulations and then apply through Presbytery to the Home Mission Board for a grant to meet the minimum. The Church does not want its ministers below the minimum, but it should be remembered this isn't the suggested salary for a minister, this is the floor beneath which they musn't sink.

It is always interesting, sometimes disconcerting, occasionally quite exciting when the commissioners to Council take wise and carefully prepared recommendations of a Board or sessional committee and throw them out the window, and then bring in something new.

That's what this Council did with the recommendations for Missionary and Maintenance Objectives. The suggested M and M for this year was $6.8 million; next year $7 million and 1960, $8 million. The Council said it wasn't enough, and set it at $7 million for this year, $8 millian next and a total of $10 million by 1960.

In relation to potential, and set against the growing needs for Canada and overseas, that is modest enough. At the same time the M and M has come a long way in recent years, and that $10 million will require some real sacrifice. A dozen years ago we weren't even giving $2 million for M and M. In 1941 the United Church raised only $12 million for everything among its 6,000 congregations. Last year it had a grand total for all purposes from all sources of $47 million.

We believe that the Holy Spirit is leading the young vigorous United Church into a great period of service. We rejoice in what the Council did. But we do know that this will tax the talents and energies of church leaders in M and M and the Board of Finance, and more especially in the local congregations.

The Observer will do what it can to help. An informed church is generous, but even good church people are reluctant to contribute to work they don't know about. Our task in this great undertaking is to tell the story of the Church's work, and we hope that it helps raise the objective.

The N.E.M. Will End

The National Evangelistic Mission will be ended by Dec. 31, according to original plan and Council action. The next few weeks will see concentration on its final phase, emphasizing the place of the Christion in politics and public life. The booklet by the Rev. G. B. Mather is commended to the people to this end.

The rest of the N.E.M. work will be funnelled down through the Boards of the Church. The N.E.M. has served to focus attention on phases of church work which always will go on. Perhaps one of the chief values was to re-discover the effectiveness of preaching missions and special evangelistic campaigns in local churches.

One of the phases which will continue to be emphasized by the Board of Christion Education is Christian Family life. We hope that *The Observer* family page proves of value in this, but there is a great demand for more than we can do; the Rev. Frank Fidler through his department, and the Commission on Christian Marriage will be giving guidance.

The report of this latter commission indicates that the great majority of ministers are taking trouble to provide premarital counselling in one way or another, and that the young people of the church are seeking help in such ways. In the plans for the future is a Christian Family Magazine, and more help for the home in the New Curriculum being prepared by Christian Education and Sunday School Publications.

The Observer has hesitated to comment too much on this curriculum for the simple reason that it will be several years yet before it is in the hands of Sunday School teachers and scholars. But for years now a great deal of work has been going into long-range plans for a completely revised curriculum with brand new lesson helps for the Sunday Schools of the United Church. The Council approved the "Presuppositions" but has ordered that the Presbyteries study the proposed plan of curriculum and send in their comments for review by the Boards of Christian Education and Publications this coming spring.

Production of this new curriculum will be one of the most important steps the United Church has taken, and the more vigorous theological discussion it may evoke the more valuable it will be for the future. The General Council did commit the Church to its own curriculum despite suggestions that the Westminster Press lesson helps be adapted. It is anxious that the lessons the children will study in the future will be true to the doctrines of the Church as well as to the best techniques of education.

New University?

Considerable publicity was given to the report on church union. There wasn't anything really new, except the Council was told more bluntly than heretofore that the United Church was still trying but not getting much encouragement from the Anglicans.

Following on the heels of this report came a recommendation urging a detailed study of development in the Canadian Arctic and United Church responsibility in the North. The Arctic it was said had been left by almost unwritten agreement to the Anglicans. Some interpreted the recommendation as a criticism of the Anglicans not doing it well enough; others as a challenge to them; others as simply a recognition that the North is opening up rapidly and the United Church should share the responsibility.

The North was also given attention when need for new Universities was stressed by Dr. E. S. Lautenslager of Sudbury. The desire for action as well as study was indicated by the Council when it passed on to the Board of Colleges and Secondary Schools a recommendation that a Commission be set up to study the possibility of the Church doing more in higher education. ●

By M. B. PENGELLEY

Alcoholics, ex-convicts, unemployed, people in trouble . . . businessmen, brokers, publishers, statesmen all know the Rev. Ray McCleary as a man whose faith, ability and nerve are making his dreams for Toronto's east end come true . . . to the residents of the grimy, crowded industrial area he is . . .

Ray McCleary started his youth work at WoodGreen in this old house . . .

He took time out during the war to serve overseas where he met David Lloyd George . . .

. . . McCleary returned to WoodGreen where he built a community centre where these senior citizens meet

The Man

Ray McCleary's WoodGreen congregation is preparing . . .

LONG Toronto's grimy Queen street east last month the cornerstone of a sparkling new $950,000 church ding was ceremoniously laid and the lic was introduced to one of the most zing church-construction achievements Canada. The new WoodGreen United rch and adjoining social service centre s like a gem out of the centre of one the city's most crowded industrial ions. Thirty years ago WoodGreen was pidly declining area—delinquency and e was increasing—and the congregation dered how much longer the church ld keep going.

hen, like a whirlwind blowing in on a y day came the Rev. Ray McCleary, ., B.D., M.B.E., D.D., whose Irish hter and 200 dynamic, bouncing pounds mingled with a deep-felt love of people dedication to Christian principles. The nula is one that moves mountains. At moment the man with the gift of ing dreams come true is worth approxiely $1,500,000 in terms of concrete ed, and another inestimable pile in ns of spirits lifted.

lis plan for a social service clinic oining his new church is unique in nada. To be known as WoodGreen ghbourhood House, the clinic will have ommodation for half-a-dozen divinity-dent "internes" of various Protestant ominations who want to study downn social problems first-hand. They will in and be on constant call to needy ple in the district. "We believe this is sort of thing the churches must do if y are to continue to serve the downn areas," said one WoodGreen official. e are hoping for two things, first that n among the students there may arise a successor to carry on in Dr. McCleary's place when he retires, and second that Neighbourhood House may serve as a training school for ministers in social welfare work."

Likes Streetcars

To date, Ray McCleary has seen two of his dreams take physical shape. In 1948, the hard-driving bachelor who believes ministers shouldn't marry and would rather ride a streetcar than drive a car, cheerfully brow-beat a group of influential Toronto businessmen into putting up a $400,000 interdenominational Community Centre in his downtown church-district of WoodGreen. Today he is watching his second big dream rise out of the dust: the new WoodGreen United Church and its adjoining social clinic costing $950,000. All but $150,000 already has been raised. When he looks into the future, Ray McCleary can visualize Phase 3 of his WoodGreen Master Plan: a face-lifting throughout the area which will see whole streets of jammed and crowded tenements torn down and replaced by towering new low-rental apartments. At one end will stand WoodGreen Church, Neighbourhood House, and the Community Centre; in the middle will lie a cooling strip of green and wooded park —on the sides and at the far end, the apartment-dwellings.

The McCleary dream began to crystallize during the five years he was in the Canadian army overseas. Everywhere he went he talked about his plans for his WoodGreen neighbourhood back home, and what he wanted to do for his people. Like a flock of birds caught in a slip stream, he dragged his army friends into the orbit of his enthusiasm. "After all," he would say, "what are we fighting this war for if not to provide a better future?"

The army's future with McCleary began on a bright sunny morning in January, 1940. Lined up for CO's inspection on the parade ground of the Exhibition Grounds in Toronto the men of Canada's 4th Field Regiment waited in rigid silence. Suddenly on the far side of the square they saw a figure approaching but it wasn't the C.O. Like a bull on the run came the new Regimental Padre, his red face beaming below his army cap, his arms flapping, his tummy a-jog with each breathless stride. Beneath a pair of eyebrows that sat like impish half-moons on the crest of his forehead were two bright Irish eyes.

The Army Lost

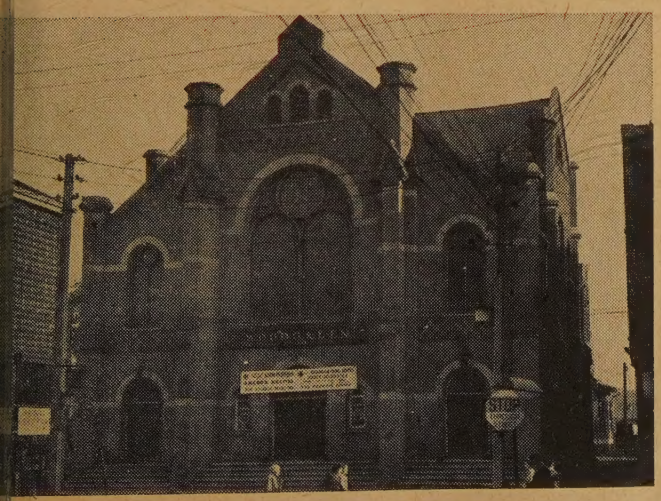
As he cut greenhorn-style in front of the sergeant-major he tossed off a cheerful good-morning, then stepped hurriedly into line two minutes late. The sergeant-major turned purple. The officers of the unit made a mental note: they would whip that free-and-easy streak out of their new Padre within a few days.

The army won the war against Hitler but soon gave up trying to mould the Rev. Ray McCleary into a spit-and-polish Chaplain.

He first ran foul of regulations late in 1939, soon after Ray McCleary had taken leave-of-absence from WoodGreen Church to enlist. A private in trouble had been docked three days' pay, and left without enough money to get home for the week-end. Padre McCleary dug into his own pocket and sent the soldier packing to the nearest bus. "We had one terrible time trying to convince him," recalled a 4th Field officer, "that that sort of thing just

(Over)

Who Transformed WoodGreen



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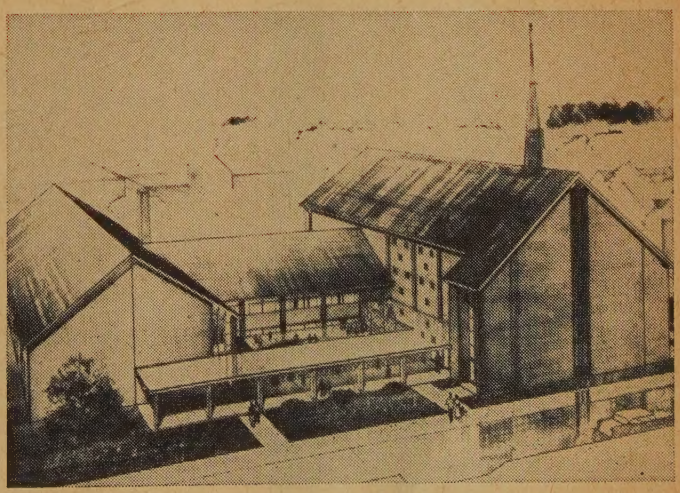

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isn't done in the army. It's bad for discipline, you know."

In spite of everything, Ray McCleary made progress with the army. He rose to be senior Chaplain with the 3rd Canadian Division splashing across the Normandy beaches on D-day 1944 at the head of a flying-squad of 15 other chaplains with the 3rd Division. He was promoted to Major and awarded the MBE by King George VI for distinguished service to the troops.

"To my mind," said an officer who served with him overseas, "he was the greatest chaplain the army ever had. He could mix with the Chief of the General Staff and the disgraced private on CB with the same incomparable ease."

Most of the time the McCleary charm with people worked like magic. It was thus that he met the late British Liberal leader, David Lloyd George. The encounter came about this way: one Sunday afternoon Ray McCleary and a fellow chaplain accepted a standing invitation by Lloyd George for all officers in His Majesty's forces to visit his London garden, one of the loveliest in the city. The butler took their caps and sticks, but when they took their leave, the WoodGreen pastor left behind his Irish buckthorn cane. He decided to go back for

McCleary has many troubled visitors. One left him a loaded Luger

it though it was past four o'clock, the time Lloyd George was due back for tea. He decided it would be better if he slipped in quietly, retrieved his stick, and beat a hasty retreat. But just as he was reaching to pick it off the front hall table Lloyd George appeared in the hallway. His mouth dropped open in amazement. "It's all right," Ray McCleary assured the old gentleman, turning on his charm full-volume, "I'm just collecting my stick." The old man seemed to sense an honest face. "I see," he said, "then perhaps you will join me for tea."

Radios for Mess Halls

Though he walked with statesmen, Chaplain McCleary never lost his knack for the common touch. Sipping tea in the canteen one day it seemed to him that the place was gloomy from lack of music. Immediately he got hold of a Canadian industrialist whom he had met overseas an convinced him that as a contribution to th war effort he ought to provide radios fo the men in the forces. A few months late 1,000 mess halls in England had a "wireles set," contributed by the Canadian to th Y.M.C.A.

By the end of the war, the irrepressibl man with the clerical collar and the Bibl had become one of the best-loved figure in the Canadian army. It is said that hi phenomenal memory enabled him to kee the names of almost all the officers and me of the 3rd Division on the tip of his tongu —as well as scores of others from othe Canadian, British and American unit overseas. When he returned home after th war, the friendships he made in the service were to prove an invaluable asset to th man who never needed to read *How t Win Friends and Influence People.*

It was several years before the war— back in the summer of 1931—that Toront got its first preview of Ray McCleary When 1,067 men were suddenly slashe loose from the city's relief rolls he organ ized a protest march on the Provincia Government at Queen's Park and stayed u for 24-hour stretches to organize food an lodgings for 135 unemployed billeted i Metropolitan Church where he was sum mertime student-assistant while attendin McMaster University in Hamilton. Later, after graduating from Emmanue College, he became the regular assistan minister.

Four years later, he was called to Wood Green. The first thing the church boar did was to take him to see the old parsonag on upper Broadview Avenue where the promised to do everything in their powe to make him feel at home. Then the brought him back downtown to see th church. Grimy and soot-discoloured i stood in the centre of a smog-hung factor district in the city's east-side industria heart. Every time a train passed along th main line of the C.N.R., the old church first built in 1875, then enlarged in th 1890's, shook with the vibration. Th fumes of hundreds of chimneys and smoke stacks filled the air and a maze of railwa lines cut and criss-crossed between th dead-end streets and thoroughfares wher children played with baseball bats an hockey sticks.

To make matters worse, 60 per cent. o the 20,000 people who live in WoodGree district were out of work and the churc was limping along on a depression-stunte budget of $3,000 a year. To anyone bu McCleary, the sight would have spelle failure.

Not he. He took a hasty six months trip to England to study social condition in industrial centres like Manchester Sheffield, Birmingham and London, an returned with a headful of ideas. First h had the board scrap the church's parsonag on Broadview Avenue and fix up shabb

(*Continued on page* 20)

WOMEN BEHIND BARS

Canada's only prison for women has a population of 80 . . . 75 per cent. of them are repeaters . . . nearly half are there for violations of drug or liquor laws

By BARRY COOKE*

ONLY a stone's throw from the main prison for men at Kingston, Ont., is Canada's only prison for women building smaller, but very similar in pearance to its male counterpart. The ls are just as high and foreboding and calculated to discourage even the feline lity accredited to women.

Walking through the corridors of the l-block from the main prison, one detects atmosphere of feminity which all but es the stark reality of maximum conement behind stone walls and bars. The erior decor of each small cell bears the que mark of the inhabitant, and lacy tains have partially concealed the heavy s. In this building 70 to 80 women live somewhat more normal life than their le compeers.

From March, 1955, to March, 1956, 43 men were committed to the prison from parts of Canada, nearly half of them tenced under the drug and alcohol Acts. ht of these women were between 17 and and 22 were between 25 and 34.

The most disturbing statistic about men prisoners is the recidivist rate, ich is about 75 per cent. In effect, of 43 women sentenced last year, 33 had viously been sentenced to correctional titutions. Thirteen had been committed er six times previously, and five had over prison sentences gracing their records.

Miss Burke, one of the two social work associated with the prison for women, gests that there should be a N.A. pter inside the walls, run along the same es as A.A. She went on to say that much the delinquency among women stems m home and family situations, where ng girls are not given adequate support l guidance as they grow into young manhood.

Why, after a term in prison, do the ne girls come back over and over again? nply because of the inadequate occuional, correctional, and rehabilitative facilities. While they are confined the girls have one of three choices to occupy their time and justify their existence. They may work in the kitchen, the laundry, or the sewing room, none of which prepares them for gaining suitable employment after release or gets at the basic problem of drug and alcoholic addiction. Recently a hairdressing course was started, but the prison curriculum did not allow enough time for those participating to accumulate the necessary practice hours to obtain jobs when released.

One might think there would be time for almost anything in prison, but in fact the girls have a very busy day. They rise at 7:30 and are at their work by 8:30. At lunch time they either relax in their cells, watch T.V. or read, or write letters to loved ones from whom they were whisked 3,000 miles across the country at the time of their conviction. In the evening there is a recreation period with softball, volleyball, etc., in the summer. Through the winter months the girls bravely attempt to construct an outdoor rink, but the moderate Kingston winter is a serious deterrent to their efforts.

Garden a Vital Factor

The school teacher maintains a keen interest in the welfare of her pupils and finds that many of the girls are keen students. In speaking of the garden where each inmate has her own little plot, she stated that women who would not ordinarily be blessed with the "green thumb" soon develop one as the only retreat to the "gentle and delicate" in the face of the hard facts and boring hours of doing a stretch in prison. There is always the garden plot to keep weeded or just the pure creative enjoyment of cultivating the little bit of land the woman can call her own and tend with gentle care.

Numerous novelties have been introduced to the prison from time to time, largely through the efforts of the Elizabeth Fry Society, an organization similar to the John Howard Society which directs its efforts to the welfare of women prisoners while they are confined and rehabilitation after release. This society now has a full-time social worker who interviews the girls just before they are released and takes care of some of the complications into which many of the girls manage to involve themselves. Some of these complications are of a legal nature, such as care of children while mothers are in prison, looking after property, divorce or separation procedures, etc. The services of a lawyer who would go into the prison when called was arranged by the Elizabeth Fry Society. Recently, one girl, through this service was identified as the missing heir to a sizable amount of money.

There are other little amenities which help to pass the long, lonely hours in an institution. Every Thursday night the Fry Society provides hobby craft sessions, drama classes, metalcraft, or public-speaking lessons. On "Party Night" occasionally the Musicians' Union will send in a concert, or there may be square-dancing, or a bridge tournament. Human pride can stand only so much charity without retaliation, and the girls have been known to do an about-face, taking over the entertainment themselves and putting on a first-rate amateur show for the staff and outside workers.

The religious life of the prison is centered around their beautiful little chapel with its hand-carved pulpit, communion-table and lectern. Years ago one of the inmates in the prison for men applied his wood-working talent to the glory of God and the results were the chapel furnishings of the Women's Prison. The wood scrolling is flawlessly done in dark oak.

Several years ago, a political prisoner who was incarcerated in the Prison for Women, on her release, wrote an article on her experiences in prison. Her chief criticism was boredom, and the complete lack of constructive programme training, or even recreation. The wife of a Queen's University Professor read this article which was widely published and collected a small group of interested women together to form the Elizabeth Fry Society of Kingston. This organization, with limited finances at their disposal, was able to do something about the recreation problem, and to relieve a little of the boredom.

But the adequate treatment and correc-

(Over)

The Rev. B. F. H. Cooke is a United urch minister now serving as assistant plain at Wandsworth Prison, London, gland.

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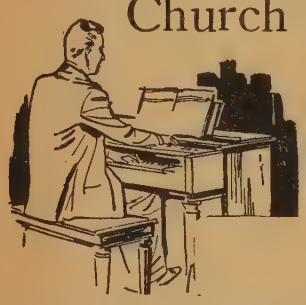

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tion of women offenders remains unattended today. Some women are coming back time and time again. Residents of Vancouver, for instance, or Edmonton, convicted in their home cities, have made as many as four trips across the country to Kingston at the expense of the taxpayers. One of the biggest needs is a decentralized prison system for women, made up of small institutions throughout the country, with adequate medical, psychiatric, and vocational facilities. All the favours and amenities in the world are not going to help the women addicted to dope. The social worker is an invaluable help, but her help is pointless without intensive treatment for the alcoholic.

Few Knew the Church

It seems that we in the community have a responsibility in this area. The fact is that very few of these women ever have any contact with the church. They are often lonely outcasts when it is known that they have a prison record. In time a person grows to lose not only the respect of others but respect for self.

One of the professors in the United Church theological college in Toronto once said to a group of aspiring theological students: "Boys, if your churches are not full of thieves, felons, prostitutes, and drunkards, there is something seriously wrong with your work and the work of the congregation which you are serving. The Christian Church is the only organization in the world which claims to be a body of sinners."

The man or woman released from prison is a lonely individual with probably only a few dollars in his pocket or purse. Very few of the people in prison are professional thieves for whom prison is merely an occupational hazard—an interlude to a life of crime. For some this is so, but for others it all began with a mistake which brought the law down upon their heads, and an ensuing prison term.

In effect, society, in a self-righteous way, makes these men into criminals and the church condones it by failing to bring the ex-prisoner into the fellowship. There is a practical way in which this could be done. Every time a man is released from one of Canada's prisons the chaplain could get in touch with the ministerial group in town to which the man is going. On the members of the church could then m a point of visiting the ex-prisoner. If minister visits the man, at first he inclined to think of the visit as a "pu job."

One prisoner described his last re home when a committee from the l parish descended upon him one evenin his home, asking him to come along church. When they had all exhausted t cliches of Christian hospitality and secu the man's promise to be there next Sun morning, they filed out of his home lil victorious army. This man duly appea in church the next Sunday, and an e larger array of greeters made sure t shook his hand. The envelope stew added his name to the list, and he recei his regular-giving programme in the r the next week. This was a good exam of bad evangelism, forceful to the p of provoking hostility.

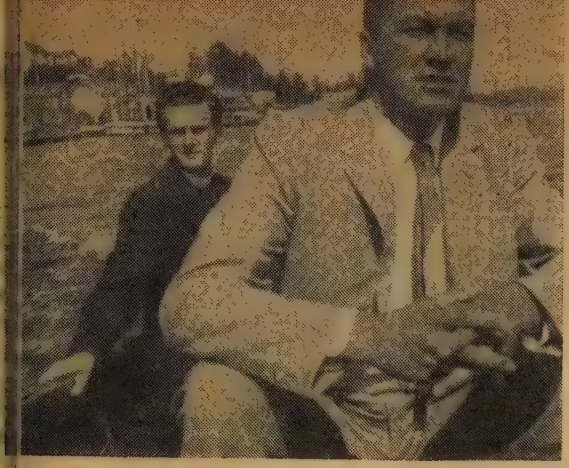
Want No Special Favours

What a fellow who has a prison rec wants is to feel he is a useful and accep member of a group, and special favo such as official visiting committees put l on just the kind of a pedestal he wants get off. A man who has just "done" years is not his normal self. He is abn mally temperamental, self-conscious, on the defensive. As the damaging effe of institutional confinement and isolat partially wear off, there is the opportun to become personally adjusted and to integrate into society again—if the ri conditions exist. The Holy Spirit work through the Christian fellowship can b gentle persuasion in this process.

Not only socially but economica barriers are thrown up in front of "ex-con." If he gets past the prospect employer and gets on the payroll, he s has to contend with the barbed tongues fellow-employees who can make it to for a man on the mend.

The key-note of rehabilitation is recognition by society that prisoners a ex-prisoners are people in need of constr tive understanding, and potential receiv of the same Grace which has saved us w call ourselves Christians. ●

Chapel furnishings were hand-carved in men's prison



Indian evangelist Dulas Robertson on his way to Ucluelet for a mission. The Rev. Bill Howie, skipper of the Mission Boat Melvin Swarthout, handles the outboard motor

le Looked Like A Football Hero

. . . but the Indians of Vancouver Island found Dulas Robertson, a Manitoba Cree, to be a fiery evangelist

ULAS ROBERTSON, at 23, looks like a fleet-footed football halfback and talks with the fiery enthusiasm a fighting evangelist.

A Cree Indian from Norway House, nitoba, who began to take christianity iously in 1954 when he got to know the ited Church's Rev. Ibbs Avery, Dulas v has his eyes firmly planted on the istry. At the moment he is studying the Junior State College in Phoenix, zona, where he hopes eventually to pick a degree in Arts. He has worked hard get there — and still has some tough igging ahead.

A clerk in a Hudson's Bay post at rway House four years ago, Dulas cided that with solid faith and a lot of ging on his bootstraps he could pull self up in the world and do the thing wanted most of all to do—preach the spel.

He doggedly plowed through a three-year ological course at Cooke's Christian aining School in Phoenix — an interominational training school for Indian dents conducted by the National Council Churches in the United States.

Working his way through school by holarship and bursary and summer-time ployment with The United Church of nada, would-be evangelist Robertson lowed graduation from Cooke's last ring with a rousing 10-day Indian revival ssion on Vancouver Island which he nducted under the sponsorship of the ctoria Presbytery. Travelling by boat, ot and motorcar to six Indian centres on e Island, the young evangelist preached pentance and emphasized temperance. ur people," he exclaimed, "once had the pspel but they've somehow lost grasp of and have slid back into the old ways." To fellow Indians at Cape Mudge, B.C., he admonished: "Christ brings peace and joy into our lives. We don't have to indulge in the spirits found in bottles, we have the spirit of God!"

Making a hit with radio audiences and with the congregation of Victoria's Metropolitan Church from which he launched his campaign, Evangelist Robertson stressed that to-day's Indian problem exists because many Indian communities are still ignored by the organized church through shortage of missionaries and funds.

Although he had only Grade 8 education when he entered Cooke's Training College, Dulas Robertson has shown competency as a student and while there picked up his U.S. college entrance requirements. He speaks both Cree and English well, and during his first year at Cooke's won a $300 scholarship and was given a small boost from his home Presbytery, Norway House. After successfully completing his second year at Cooke's, Manitoba Conference appointed him to mission work during the summer at God's Lake, while Home Missions' Secretary, Dr. M. C. MacDonald hustled up an extra $150 to help him through his final year.

Dulas' mission to 1,500 Indians on Vancouver Island was summed up in Victoria Presbytery's official report: "The cry from each Reserve was, 'send us United Church missionaries and our Reserves once again will return to the faith and the mother church'." But the report added also a word of warning: "Faith Temple and Pentecostal groups are working hard in Alberni and Ucluelet on the West coast of the island. Indians were growing confused and uncertain, and one aged Indian assured Dulas Robertson that a greater evangelical mission was needed to win back the people to the older church traditions." ●

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A photostory by E. L. HOMEWOOD

THERE have been some big events in the life of Joe Keep 72-year-old Cree Indian from Norway House, 300 m north of Winnipeg. Forty-six years ago he represented Can as a runner in the Stockholm Olympics, after winning ma Canadian and U.S. races. He was decorated with the Milit Medal in 1918 for bravery on the western front.

But one of the biggest events in Joe's life was a recent t to Ottawa for sessions of the General Council. It was his fi visit to the capital, and his first experience as a commissio to the church's highest court. He was a delegate to Manit Conference a few years ago.

Joe is really a product of the church. He was educated church schools, his first job was at Norway House school, helped built the church there and built the mission house a neighbouring reserve. He's one of three stewards at Jan Evans Memorial Church.

What impressed Joe most about Ottawa? "So many n trees; I've never seen anything like them. The streets a buildings, and the Peace Tower—they're wonderful."

Of the General Council, Joe says: "It was a good thing me. I met many nice people, and heard some good speakers. learned a lot about Christian education and can see we nee better programme for our Indian young people. They need education and social life in the church to help prepare th for coming out of the reservation. They are afraid to mix w others. Especially here I've found people accept you for wh you are.

"Most of all, I'll be able to give my people a better pictu of the Church. Many of them think of the Church as what th see at Norway House."

A BI

One of Joe's main interests was home missions, so he listened intently at committee sessions. His home church, James Evans Memorial, at Norwa House, is a Home Mission charge. In the home mission committee he sat between two former Indian missionaries, Rev. Howard Gibson (left) an Rev. Murray Thompson.

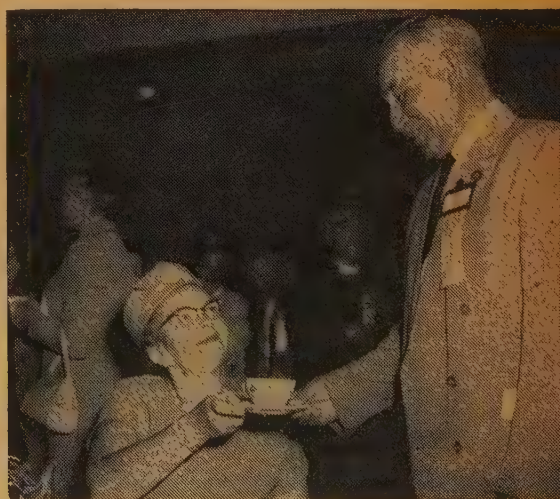
ne of Joe's biggest moments at Ottawa was his meeting with the new Moderator, the Rt. Rev. Angus MacQueen

Another big thrill was a visit to the parliament buildings with Manitoba friends. It was his first.

VENT FOR JOE

Joe met a lot of interesting people at General Council. Here he greets Rev. Prof. Chai Choon Kim of Seoul, Korea

e Keeper was one of two Indians at General Council sessions in Ottawa. Rev. Keith bollard interviews him on radio. A CBC interview with Joe and Rev. Peter Kelly, the other Indian representative, goes on radio November 10th.



He enjoyed the afternoon social periods at the Council, but found Ottawans make tea much weaker than Norway House Indians.

Rev. J. A. Davidson

Mrs. E. McKim

Rev. V. Fiddes

Rev. H. G. For

• "Closed Shop" Church • Nothing in Common?

Ad Lib

By J. A. DAVIDSON

REUEL L. HOWE, an American minister, in his recent book (a book I can highly commend), *Man's Need and God's Action,* writes that we church people today often "go into our churches and close the doors behind us." And he adds, "The clergy settle down to be chaplains to the faithful, and the faithful just settle down."

Dr. Howe, of course, isn't claiming that that is the whole story of the Church today, but he does insist that the tendency to a cosy ingrownness is one of the Church's most insidious weaknesses. This tendency to make the Church a "closed shop" is alarmingly widespread, and its menace seems to be increasing. It is a major dimension of the sin of ecclesiasticism, the sin which consists in treating the Church, and one's particular segment of it, as an end in itself. In the final analysis, ecclesiasticism is in making an idol of that part of the Church with which one is affiliated, and its psychological basis is mainly simple snobbishness. As Dr. John Baillie told a student conference at Edinburgh last spring, "All ecclesiasticism is sin."

And we Protestants must not be so insensitive and so presumptuous as to think that ecclesiasticism is a sin peculiar to other Christian traditions. Our varieties of it have a peculiar virulence and subtlety.

Ecclesiasticism develops when a Church loses its sense of mission and becomes ingrown, when it ceases to be primarily a redeemed and a redeeming fellowship and becomes primarily a rather exclusive club for proper, pious people.

Of course, we don't embrace ecclesiasticism deliberately—but we do stumble into it through our timidity, our cosy ingrownness, and, yes, our spiritual snobbery. And we generally try to convince ourselves that it is a virtue. We do readily "just settle down" behind a large and forbidding door of pious respectability and concern for ecclesiastical niceties. We church people so often face the world with a take-it-or-leave-it attitude, and we then seek to justify it by telling ourselves that the door is not shut to outsiders and that they can come in if they wish. But they can come in on our terms—and we assume (and here is the heart of ecclesiasticism) that our particular terms are holy and inviolable, endorsed by Almighty God Himself.

Yes, many of us nowadays, ministry and laity alike, "just settle down" into a timid, ingrown ecclesiasticism. We like our church, just as it is—oh, perhaps it could stand a few minor improvements, but on the whole it is just dandy. And if those outside will not accept our valuations—well, that's too bad for them.

The Church's mission to the modern world is seriously hobbled by ecclesiasticism. One of the great needs of the Church today is rigorous self-examination. And this is not simply a broad theological task—perhaps all the broad theologizing about the Church that we've gone in for in recent years has tended to blind us to the menace of creeping ecclesiasticism. What is needed now is a bold examination of the Church-at-hand, of the local church. Look at your own church, the intimate Christian fellowship to which you belong. Does it carry a spiritually crippling burden of ecclesiasticism? Do you and your brethren close the door behind you and "just settle down"?

One Day at a Time

By ELEANOR McKIM

THIS summer I spent a few days with Mrs. S. for whom I have a deep affection though we sometimes do not see eye to eye on life, love and the liquor question.

Mrs. S. is smart and modern and would not be caught dead with an excess pound on her graceful bones. Yet she carries a great burden of strain on her well-clad shoulders.

"You know," she said one day as she snubbed out her cigarette, "I've been saying the Lord's Prayer for nearly 45 years and I just recently realized we are taught to pray for our *daily* bread. Somebo should write a thing about that and put in *very* simple language for people like m

"Go on," I said.

"Well," she went on, "one day at time; bread for today, not next year when we are old; and not only bread, the means to cope with the difficulties today. Deal with what is before y Don't worry about what may happ tomorrow. It may never happen—and it does, by then today is disposed of a tomorrow is today. Do you follow me?"

"Like sufficient unto the day is the e thereof," I said.

"Exactly, and I suppose I've listened that explained in sermons and one th and another a good many times but un I found more things pressing in upon than I could bear it had only a surfa meaning. Now I know it is the only w to keep off the analyst's couch."

She hesitated a minute, glanced quickly and said, "To go a little furth I know that the rest is true, too, . . . abo the lilies and sparrows. Sometimes I thi it is a bit of an insult to the Lord wh we try to figure anything out for ourselv and worry that we will not be able handle it. We say we believe in His ca —and act as if we don't. Whether or n He actually does take a hand in our affai it makes life easier to believe He does. for me, I am sure He does."

Which reminded me of Mrs. T., literalist and fundamentalist to the co who said to me, "It is a sin to worry Simply—like that!

Mrs. S. went to Sunday School as child until school, a professional career a marriage crowded the church out of h life. Recently she has become attached and attends more or less regularly one our city churches.

Mrs. T., on the other hand, cut her tee on Methodist doctrine, was converted an early age and considers the cigarette o of the devil's most effective tools.

These two think they have nothing common. It's too bad that they can n know each other better.

• Designing Honesty

etroit Tour

VICTOR FIDDES

EADERS of this column who have a L long memory will not accuse the ter of a bias against modern church hitecture. More than once I have pointed the incongruity of the planting of tation Gothic churches in communities t are otherwise trying to relate themves to the twentieth century. What I e to say now, therefore, will not be understood.

I am writing this column in a hotel room Detroit after coming back from a four-ar "Worship Tour" of churches in the ater Detroit area. The tour was part the programme of the Conference on urch Architecture of the Church Build- Department of the National Council of urches. Every church edifice that we ited on the tour, with the exception of her Coughlan's Shrine of the Little wer, was a building of very recent nstruction, and all of them were in the dern idiom.

I have no objection to the building of dern churches. I am all for it. But at are we to make of the forced and mingly deliberate rejection of tradition those assignments where the surrounds cry for recognition of tradition? The pression gained from this tour and from e addresses of some of the architects at Conference is that no concessions whater are to be made now to the past. We e under a new dispensation where the plication of the principle of "honesty, cerity and integrity" to the building churches implies closing the eyes to ything that was done prior to the second rld war. This principle is to be applied w, apparently, even to the enlargement existing buildings. It is not quite honest make the new and the old look as if y belonged together.

The most glaring example that I have seen was the Episcopal Church which visited on the tour. It is a new building d not badly done. Taken by itself it is a decent church. But it has been built flush up against a massive Parish Hall that was built about twenty-five years ago. The Parish Hall is a substantial building of red brick with limestone trim. The new church is of skimpy construction, in yellow brick without any trim. The insignificant pylon of the new church does not reach quite as high as the chimneys of the Parish Hall alongside. If this is honesty then I'm all for being crooked. Granted that the new sanctuary had to be contemporary—and in this situation I am not sure that it had to be! — why could not the new have been fused in a more gracious way with the old? From the bus I saw at a distance a red brick church joined to which was a new Sunday School hall of yellow brick with turquoise spandrels!

Yellow brick appears to be the fashion in Detroit. In Ontario it is cement or cinder block. If architects and builders can attach something of cement or cinder blocks to an existing building they are happy. Justification for this is said to be cost. The real reason is laziness. No imagination and little skill are required to throw blocks together either in design or construction. Some imagination and skill are required, however, to create harmony.

At the Detroit Conference we heard a great deal from architects about the need for honesty and integrity in church design. The words were used for the most part with reference to the mistakes of the unenlightened past. Might I suggest that the words might be used just as profitably in the context of modern design. Is not integration part of integrity? Is an architect quite honest with his client if he works without regard to past terms of reference as well as to future needs?

• Pray for the Dead

All Saints' Day

By HARVEY FORSTER

SAINTS in the New Testament are ordinary believers, members of Christ's Church. They are ordinary persons, limited, fallible, foolish, apt to stumble. But they are dedicated to Jesus Christ, sealed with His name, kept in His power, identified with Him in a common life, and used by Him in His redemptive work.

Honour requires a commemoration of the saints, as the church in every Christian age has realized. But All Saints' Day, November 1, is not merely another Remembrance Day or Decoration Day.

The Church is a fellowship of mutual prayer and intercession. There is no Scriptural basis for believing that this fellowship is broken by death. There is one church, the church on earth and the church in heaven. We are bidden to pray for one another in the church.

Objection to prayers for the dead, therefore, is not merely an objection to prayers for the dead but an objection to all prayer. The true object of prayer is not to change God's will but that His will may be done. We are all in the hands of God, dead and living alike. It is our obligation that we make known to God in prayer the hopes and desires for all our brethren that we carry in our hearts.

We can be quite sure in turn that our beloved dead in the nearer presence of Christ, do not hesitate to make known their hopes and wishes for us. The Epistle to the Hebrews pictures a great cloud of witnesses beholding us as we live our lives on this earth. Are they neutral? Is it a crowd of curious people enjoying a game, not caring who wins? Or is it a partisan crowd, a crowd vitally interested in the outcome, anxiously concerned for our victory?

Or again in Revelation, the great host in heaven sing praises and shout allelujahs. But that is not all. In Chapter 19, the risen ascended Lord rides forth in holy warfare against the forces of evil, and "the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean."

A holy apostolic catholic church cannot overlook All Saints' Day, or Reformation Sunday. •

Edward Cragg

Disciplined Discipleship

JOHN MILTON wrote, "There is not that thing in the world, of more grave and urgent importance throughout the whole life of man, than is discipline."

There was a time when Protestants lived strongly and even heroically in the strength of that conviction. The Puritans, for whom Milton spoke, were a disciplined people; their discipline was that of the jet airliner, with the unnecessary and irrelevant cut away. The early Methodists were also specialists in discipline; the very name suggests the kind of life they adopted in order to secure spiritual power.

CHRISTIAN CHARACTER AND CONDUCT

The period of disciplined Christian living was followed by the undisciplined decades that led at last to 1939. A river with high straight banks flows deep and strong; but the Christendom of the first half of the twentieth century moved out to wide, shallow flats. Too often license was mistaken for freedom, triviality for truth.

Today there is a swing back toward discipline, a realization that here is something we must recover if we wish to survive in our testing world.

In this we are returning to the spirit and practice of the early Church. In writing to the Thessalonians Paul urged his converts to put on the breastplate of faith and love, and the helmet of salvation, so that they might repel the assaults of the pagan world, and also guard against temptations from within. Let them remember that God has given to Christians a spirit of power and of discipline, and that the power depends on the discipline.

Above all, in accepting discipline as a condition of discipleship we are returning to the clear teaching of Jesus, who urged his followers to "watch and pray, that ye enter not into temptation." He never minimized this demand; he said, "If any man would come after me, let him deny himself, and take up his cross, and follow me."

Therefore while others may shrink from discipline, fancying that they have come into the world solely to have a pleasant time, this can never be the attitude of followers of Jesus. Those who have accepted the Cross as the symbol of their faith know that God can give us the spirit of power only as we have accepted the spirit of discipline.

YOUR FAMILY BIBLE READINGS

THESE passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons:

Saturday	Nov.	1.	A Leper Healed	Mark 1: 40-45
Sunday	Nov.	2.	Prophet Without Honour	Luke 4: 22-30
Monday	Nov.	3.	Blessed Are Ye	Matthew 5: 1-12
Tuesday	Nov.	4.	On Giving Alms	Matthew 6: 1-4
Wednesday	Nov.	5.	A Lesson on Prayer	Matthew 6: 5-15
Thursday	Nov.	6.	Treasure in Heaven	Matthew 6: 19-23
Friday	Nov.	7.	"Do Not Be Anxious"	Matthew 6: 24-34
Saturday	Nov.	8.	The Speck and the Log	Matthew 7: 1-5
Sunday	Nov.	9.	The Two Ways	Matthew 7: 13, 14
Monday	Nov.	10.	The Power of Christ	Matthew 8: 1-4
Tuesday	Nov.	11.	By Faith Alone	Matthew 8: 5-13
Wednesday	Nov.	12.	The Great Physician	Matthew 8: 14-17
Thursday	Nov.	13.	Christ's Compassion	Matthew 9: 35-38
Friday	Nov.	14.	According to Your Faith	Matthew 9: 27-31
Saturday	Nov.	15.	Healing for All	Mark 3: 7-12
Sunday	Nov.	16.	Praise for Healing	Psalm 103: 1-5
Monday	Nov.	17.	Critics of Jesus	Mark 2: 1-7

Neighbourhood Religion

"THEY tell my child she's going to hell. What shall I do This mother and father were not in a panic. But th were concerned.

"They told her, if you're bad you'll go to a place to burned when you die. Now she's worried about dying. S wants to be sure to say the right things about Jesus so she wo be burned."

The question came up in a parents' group at family cam "They" turned out to be some earnest but somewhat misguid individuals who had evidently decided that the end justifi the means.

The end seems to be the idea that God stands for nonsense. People are morally responsible to Him.. The mea seems to be the idea that one may escape punishment by usi the right formula about Jesus.

Most mature adults, and particularly those who know som thing about their Christian faith, see the strength and weakne of this kind of approach to the throne of Grace. Of course are responsible to our sovereign Lord. But there is somethi terribly wrong in thinking that this responsibility can be fulfill with a formula.

Most children have no defence against this doctrine destruction. What's more, however distasteful the dogma, th rewards of listening to it are sweet. There are goodies an prizes galore for the children who come and adore.

It is called Child Evangelism, but both terms are misleadin The evangel is Good News and what these little ones are gettin is certainly not good. Nor is it planned to meet the needs children.

"What are we going to do?" the parents asked the parent in the group. There was some good common sense in the answer

Don't forbid your youngster to go along with her playmate Prohibition means more problems, not fewer. Have confidenc that the Holy Spirit is not manipulated as some people woul have it.

Take positive action. See that your child is in a good church programme. Show an interest in the story papers the church sends home.

Let your minister know what is happening. Talk with othe parents.

Know your own faith. Do a little pre-thinking to be ready for shockers like, "Is Grandpa burning now?" Give opportunitie for talk about Christian faith in your home. Be direct an honest in your answers to questions. Sometimes "I don't know" is the most honest answer.

Above all, don't be anxious. Ask God's help to be a better parent, a finer witness. Christian nurture is first of all a parent's privilege.

And keep a sense of humour handy. Children are resilient. They are not so easily ruined by exposure as we sometimes fear. One little girl, having had her dose, was overheard dressing down the family hound-dog with the dogma. "Toby," she scolded, "you run through there again and you'll run straight to hell!"

Peter Gordon White

All Questions Are Important

"ANY parent knows a large, important question when he hears it, but the odd thing is that little questions are just as important as big ones because it is the questioning that matters. Questions are a child's growing edge. He has no other way to grow."—Marguerite Bro, *"When Children Ask."*

loved Possessions

ODERN homes, particularly those in the new suburbs, are being roundly cized these days for their lack of old well-loved possessions. People get a e of identity through the things they owned for a long time, says one nent psychiatrist. Today's children, he ns, are showing signs of emotional nutrition because of the high value we e on the newness of possessions.

Vell-loved possessions need not be es of furniture. Families may treasure r things that are old and quite beyond e. This week's mail brought two such ily treasures to my desk. They are e graces.

his one, sent in by Mrs. R. J. Wyatt North Bay, was given to her daughters a great great uncle:

Lord Jesus, be our holy Guest
Our morning joy, our evening rest.
And with our daily bread impart
Thy love and peace to every heart."

nother, sent by Mr. H. A. Trotter of erborough, has been used by members is family for seventy-five years:

Lord, bless this food and give us eful hearts to perfectly love Thee and e Thee, for Christ's sake."

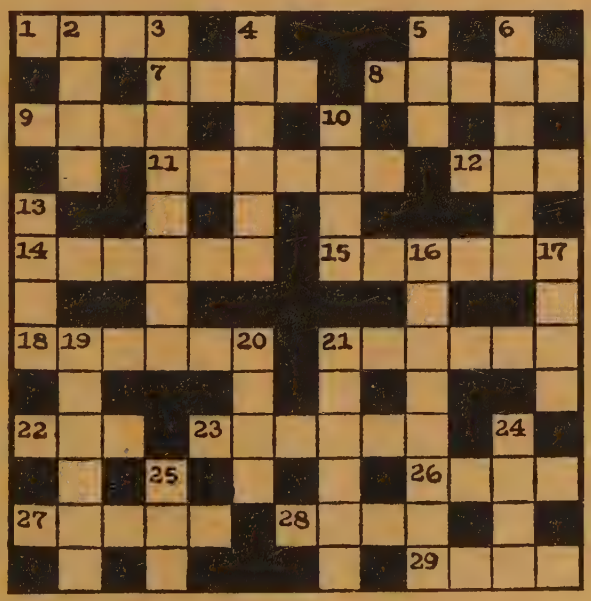
THE MUSIC MAKERS' CORNER

YOUR hands are worth a million dollars. Look at them. Are they big with long fingers or small with fingers that haven't a wide stretch? Are they clean? If not, now is the time to wash them. You can play an instrument with baseball hands, but they must be clean. Some girls have long finger-nails, painted too. Nothing wrong with the polish, but trim them down, please. You can't play a piano or a violin with claws. You might sing. Birds do.

Schumann ruined his hands by trying to make the fourth finger do the impossible. The hands of Chopin and Liszt were graceful. Models of them have been preserved. It makes no difference whether hands are large or small after you have grown up. Handel's pudgy fingers scampered over the keyboard as easily as yours. If you scrub your hands as often as the doctor does your fingers will become supple, and the thumb will go under the third finger smoothly to make sparkling scale passages with easy speed. Try it.

Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

. Who said, "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife"?
. Who said, "I will not ask, neither will I tempt the Lord"?
. Whom did Saul try to kill with a javelin?
. Scheme.
. Who said unto the Israelites, "I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men"?
. "Every ..... hath business and desire, Such as it is" (Shakespeare, "Hamlet").
. Sign.
. Failed in duty.
. Against whom did Deborah and Barak say that "the stars in their courses fought"?
. What was the name of the king of Admah, who took part in the battle of four kings against five?
. Wicked.
. A narrow mountain-pass.
. Innkeeper.
. What book of the Old Testament follows after Micah?
. One of the five sons of Cush.
. Who clothed the women of Israel in scarlet?

DOWN

. What metal did the land of Havilah contain?
. Subject to taxation.
. Whom did Gabriel inform of the seventy weeks?
5. Boy.
6. Who said to the chief priests of the Jews, "What I have written I have written"?
10. Who said to the disciples, "What mean ye to weep and to break mine heart"?
13. Inquires.
16. "And the Lord spake unto Moses, saying, '.....', the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel'."
17. Smears.
19. Who said to Hezekiah when he was sick, "Thus saith the Lord, Set thine house in order, for thou shalt die, and not live"?
20. Who said to Samuel, "Surely the bitterness of death is past"?
21. Whom did Abishai ask to be put to death, David pardoning him?
24. Which of Isaac's sons "despised his birthright"?
25. Be sorry for.

(Solution on page 30)

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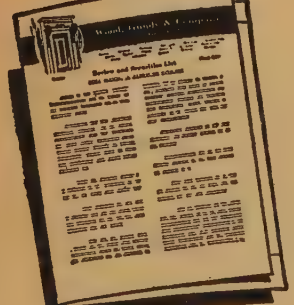

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MAN FROM WOODGRI

(*Continued from page* 10)

37 Boulton Avenue as the minister dence. Keeping the top floor for h he made the rest of the house av for people in need, painted the fron a shocking Chinese red and threw aw key. From then on the "house wi red door" became a haven for dow outs throughout the city—and their r or lack of it didn't affect Ray McC

It was not long before he knew ha folks of the neighbourhood by nam walking the streets, shaking hands wi "neighbours," inviting himself into homes for tea, he gradually worke way into their confidences. He round men like George Hees, now Minist Transport, Peter Wright, Q.C., C Deacon, Moffat Dunlap and the late R Saunders, and others, and got the organize sports leagues for the youth city's first Church day nursery fo children of working mothers was start the back yard of 37 Boulton Avenue the morale of the district began to im while the crime rate took a decided WoodGreen Church, too, began to better times. Then came the war, b one way it was a blessing to Wood for, without the years of anxious wa before D-day, Ray McCleary might have had the time to dream.

When he got back he rounded up ha hundred of his ex-service friends and them to work drawing up plans and ra funds to build WoodGreen Commu Centre. Most of them belonged Toronto's Bay Street "boys"—the p dents, directors and executives of corporations and old, respected fa firms, who paid nevertheless $100 a for the privilege of sitting on McCle board and helping him to find the m and sometimes the ideas for his brain-c Some never stuck their heads insid church door from one year to the next, others belonged to a variety of faiths f Roman Catholic to Jewish.

In one year they raised almost the w $400,000 it took to build the Centre. came $40,000 from public subscription the neighbourhood, then an additi $60,000 from the 110 industries of the a The Bay Street men gathered toge $200,000 and the city of Toronto off another $100,000 on condition the Ce were kept separate from WoodGreen Un Church. It was, but Ray McCleary ra and still seems to be the only man who For the children of WoodGreen, the sp and-span Community Centre is lik pleasure-dome and its minister-dire who lives in a tidy two-bedroom apartm on the second floor of the building, is a perpetual Santa Claus.

A solid, low brick building at 835 Q St. East, WoodGreen Community Ce looks like a modern school. A high

(*Continued on page* 26)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Could you give a precise definition of hell, according to how the United Church understands it?*

A. We don't know much about it ourselves, but the *Catechism* says it is a future dark beyond our power to conceive.

Q. *Is there a place in Toronto where Young People can join Bible Study Classes?*

A. Yes, a good many churches have such activities. We hesitate to point out any particular ones, but a note to the Christian Education Department at 299 Queen Street West, would be of help to you.

Q. *When two ministers are taking part in the Communion Service, should each serve himself, or should they serve each other? Is there a "rule"?*

A. There is no rule, but different traditions; in the United Church a session is free to decide which tradition to follow.

Q. *My daughter is thinking of joining another Church because she claims our own is unfriendly. What should I advise her?*

A. If she is in earnest she should get in and work and change the atmosphere of her own church. If she just wants to lean on others we don't know that there is much you can do about it.

Q. *When missionaries on furlough are invited to speak at a Church, or other meetings, should we pay their expenses and an honorarium?*

A. Their expenses should be paid, and it is a gracious thing to give them a gift as well.

Q. *What is the relationship of the stewards and the elders to the Official Board?*

A. All stewards, all elders are automatically members of the Official Board.

Q. *When are children too old to receive Infant Baptism?*

A. We can't be arbitrary on this. When a child is old enough to understand and make a profession of faith he should be baptized as an adult and received into full membership — when not old enough he should be baptized as a child. You must determine each case on its own merits.

Q. *If, according to the record of "Hansard" for July 16th, Senator Jean-François Pouliot was correct in saying that Father Lévesque "is supposed to be the chaplain of the Canada Council," where does or should a distinctively Protestant interpreter or spokesman fit into this important and distinguished scene?*

A. Father Lévesque is the only clergyman on the Canada Council. No Protestant was appointed.

Q. *Our son-in-law drinks. Is there any way we can help him?*

A. If he is temperate, don't; we doubt that it will do any good to nag at him. If he is a problem drinker, Alcoholics Anonymous will be helpful, but don't try to drive him to it. Let him know tactfully where he can get in touch with A.A.

Q. *Do you think it is right to have men on a local church board who own and operate the local hotel, where there is a beer parlour? Should they be allowed full church membership?*

A. If they profess their faith in Jesus Christ and promise to keep the commandments of God, be diligent in the use of the means of Grace, they are welcomed to full membership. We share your concern for church officials selling beer — but they must answer to their consciences, not a church court.

Q. *Is a large representation of the crest of The United Church of Canada desirable in the centre of the back wall of the chancel?*

A. We don't think a "denominational" symbol, no matter how good, should be a focal point for worshipping people.

Q. *Does the United Church believe in spiritual rebirth as described in John 3?*

A. Certainly.

Q. *Is it right for a person who loans money to some one in need to ask for it again?*

A. I would think so, if and when they are no longer in need and if they don't seem to know they should repay without being asked. But was it a loan or a charitable gift?

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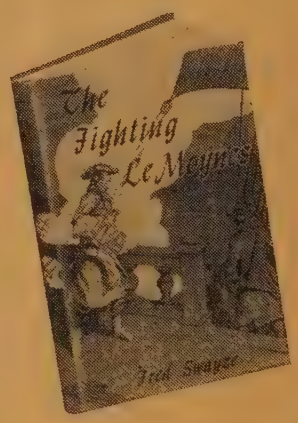

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ook Reviews

Conducted by M. MACDONALD

Chatterbox

ND what is the use of a book,' thought Alice, 'without pictures and ersations?'" We remembered this ment as we unpacked the new books children from the parcels that have tumbling in. Evidently authors, artists publishers agree with Alice for prac- y every book has "pictures and ersations." There are stories by the clever people who can write and rate, too; and there are some by such iar authors as Marjorie Flack, Berta Elmer Hader and Rachel Field. . . Every year there are one or two translations of foreign tales. This year, however, there are a number written and illustrated by Europeans, and we welcome these books of a different flavour and setting. Whether or not Canadian children will like them remains to be seen. . . Great preparations have been made by the Committee for *Young Canada Book Week, Nov. 15 - 22.* Magazine articles are appearing and radio and T.V. programmes for adults and youngsters will feature books. . . We hope the reviews in this issue will help grown-ups in their selection of books for gifts to children at Christmas. The next two issues will feature general and religious books.

For the Very Young

viewed by Margaret Wilson.

ki Is An Actress by Charlotte Steiner bleday, $2.25). As Kiki listened to eacher telling fairy tales, she dreamed she was the beautiful princess or godmother. Then one day something ing happened to Kiki that surprised one. It will also surprise those for- e enough to hear this story. . . her book for this age is *The Bojabi* by Edith Rickert (Doubleday, $2.25). full of charm and humour which no can resist. It's fun to hear of the als one by one forgetting the name e tree; that is, all but the tortoise who a very special way of remembering. . . *rary Woodrow* by Sue Felt (Double- $2.75) is the story of a boy who was contrary and delighted living up to reputation. He discovered something what he did about it will delight all g readers. . . *Freddie and the Curious* by Grace Paull (Doubleday, $3.00). It ist as artistic, just as full of interest charm as all the other stories she has en for young children. The Cat *is* us but the children will be, too, until discover with Freddie, who lives in the deep, deep hole at the bottom of the garden. . . *Winkie's World* by William Hall (Doubleday, $2.25) has been specifically written for pre-school children. However, an ingenious kindergarten teacher could use it as her basic book in teaching natural science. The illustrations are splendid and the text simple, interesting and provoking.

Ryerson Press has sent along two of the Maxton books for children 7-9. *Favorite Poems* (90c) selected by Mary I. Strang and illustrated by Chesley D'Andrea contains some of the loveliest of poems by Keats, Shelley, Wordsworth and Robert Burns—poems that used to be found in school readers to be memorized and loved all life through. They are not known to school children today. But here they are in all their illustrated beauty . . . *Space Travel* (90c) by William M. Hutchinson and Dr. Kurt Spielberg is fascinating to look at with all its graphs and illustrations and contains information right up to the minute with pictures of Sputnik II with the dog Laika, and news of the American Satellites . . . *Field Folk Animal Rhymes* ($1.75) for children by Brenda G. Macrow,

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illustrated by Mary Brooks is one any small child 4-6 would be thrilled to own. The rhymes are about animals small ones know and love and the pictures done in the English manner are in soft colors and true to nature . . . *The Golden Book of Animal Stories* ($1.50) by H. Mortimer Batten is a Blackie collection of interesting stories written by an English authority and while some of the birds and animals are not familiar to Canadian children they will be introduced to those inhabiting the English countryside. (7-9.)

Margaret Pryce reviews *Maggie Muggins TeeVee Tales* by Mary Grannan (Allen, $1.50). In this new book the author has put a number of her televised stories. Maggie Muggins and her animal friends are well known to Canadian children, and are as entertaining in book form as over T.V.

From Brett-Macmillans for the young:

Ask Mr. Bear by Marjorie Flack ($2.00). This is a new edition of a favourite picture book for children 2-4. The author does the illustrations and the text tells of a little boy hunting for a present for his mother. Mr. Bear helps him find it. . . *Terry Writes a Letter* by Charlotte Steiner ($2.50). Terry and Ted are friends. They do everything together until Ted goes away. Terry is too young to write words, so when she wants to let Ted know all the exciting things that happen she does it another way. The book tells how. . . *Hans and the Golden Flute,* drawn and told by Tom Hamil ($3.00). Done for children 3-6, with drawings in the freehand style and the brightest of crayon, Tom Hamil tells a tale of a magic flute that would play sweetly only for one whose heart was good and kind. Hans the shepherd boy finding it, travels the world playing. The results were so spectacular he becomes very vain and his vanity has a strange effect upon the flute —it won't play. But Hans, having learned his lesson, finds a way to bring back the music.

For Older Children

A Small Farm for Andy by Miriam E. Mason, with pictures by Vee Guthrie (Brett-Macmillan, $2.75). Andy Wow was the middle one in the family, who liked nothing better than to go about laden with guns, but these made him so awkward he was always knocking things over. Andy and "Peeker" his imaginary friend with whom he has fun rhyming, share many adventures but the Small Farm is the scene of the most wonderful adventure of all. This is a book for those newly learned to read. . . *Baby Island* by Carol Ryrie Brink, illustrated by Helen Sewell (Brett-Macmillan, $3.50). Carol Brink, Newberry Medal author, has written this time a semi-nonsense adventure story for girls 8 - 12 which is quite delightful. It is the story of Mary and Jean Wallace who, with the baby twins, Pink and Blue, and Ann Elizabeth are shipwrecked and live three months on a desert island. The tempo is fast, the type clear and easily read, while the illustrat add colour and visibility to the story. *The Magic Meadow* by Ingri and Ed Parin d'Aulaire (Doubleday, $3. Authors of American picture biogra one of which received the Caldecott Aw for a distinctive picture book, Mr. Mrs. d'Aulaire spent a year in Switzerl gathering material for this book. Not d does it tell the story of Peterli the g and shepherd boy who dreamed of suc meadow that would bring to him and grandfather good fortune—it did hap but in a different way—but the story told through the illustrations, too. In bl and white and colour, they appear almost every page. It is a beautiful b to keep. The text is a clear and bold bla very easy to read (7-10). *Little Chip* Berta and Elmer Hader (Brett-Macmill $3.00) is another Willow Hill story tells of the adventures of the littlest ch munk learning to know the ways of world. "Look and listen and you will le something new each day" said Mot Chipmunk. Her advice was good. illustrations in colour and black wash as lovely as Hader illustrations always and make the adventures live. . . . *Rachel Field Story Book* (Doubled $2.75) contains three stories in differ settings, probably more of interest to gi than boys; the first, a spelling bee in wh a very old-fashioned young lady takes pa the second, how a modern lad and his sm world solve the problem of being enclos by big city buildings; the last about ent prising twins in a rural area and th

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keeping adventures. The illustrations charming. (M. P.) . . . *The World of stopher Robin* by A. A. Milne (Mc- and and Stewart, $3.95) is the com- "When We Were Very Young" and w We Are Six" with decorations and illustrations by E. H. Shepard. It isn't ll difficult to slide down the years to and remain there while turning the s over and over, reciting the familiar and laughing at the antics of Pooh Rue. If yesterday's children still mber them, perhaps today's youngsters or even older will like them, too. This "speshal" book; one to keep forever. . . *y For Three* by C. W. Anderson (Brett- millan, $2.50). The author's beautiful k and white illustrations with text osite each one take the reader along on story of Spot, the pony, and his three g owners. There was never any culty about who would ride, because all could get on Spot at once. How- , one day a race with a rabbit set the csome pony back, but the children ed after him and soon everything was t again. Children 6-8 who love horses like this book.

Books of Other Lands

r. J. H. Arnup says: *Japanese Folk s* by James E. O'Donnell, illustrated by umi Nagao (Copp-Clark, $5.75) is a sample of book making. The outside tractive, but the inside approaches per- ion. The print is large and clear, the trations appropriate and pleasing. The ies are of Japanese heroes and imagin- characters and one is struck with the larity to stories we tell our children. Margaret Wilson writes of *The House t Jack Built* by Antonio Fransconi ngmans, Green, $3.50) that the tradi- al old nursery rhyme enjoyed by chil- n for many generations appears in this ure book in both English and French guages. It makes the French a living guage and ought to help children realize stories they read and enjoy are also and enjoyed by children of other onalities. It also provides an easy and sant way of growing familiar with a nd language. . . . *Hamid of Aleppo* by e King (Brett-Macmillan, $2.50) with strations by Giovannetti, the Swiss st who created Max, the now famous oon. Mr. Clive King in England recog- d him as a Syrian Golden Hamster and ring the story of the little creatures cended from the pair that lived long ago the hills of Aleppo, decided to write ory for children. Giovannetti agreed to the illustrations and here is the story Hamid. He didn't know what he was who he was or where he was—but he ls out when he leaves his hill filled with nderful things.

. . *A Tiger in the Cherry Tree* is written illustrated by Glen Dines (Brett-Mac- lan, $3.00) and profusely illustrated in Japanese woodcut manner. The tale is , humorous and surprising, one to tickle fancy of children 4-8. Their love for unusual will certainly be satisfied by timid tiger, who lived in the cherry e, the tricks of the magician, their odd entures and the final happy ending.

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MAN FROM WOODGREEN

(*Continued from page* 20)

mesh fence encloses its nursery playground at the back where 40-odd tiny-tots come regularly to romp each day while their mothers work. There are teeter-totters, swings, sand-boxes, wagons and tricycles, and the nursery itself is well stocked with rainy-weather toys.

The centre has a huge gymnasium, and more than a dozen meeting and games rooms. There is a pleasantly-furnished room for senior citizens, and a rock-and-roll room for teen-agers. On Sunday mornings, an amateur symphony orchestra rehearses in the gymnasium. "We try," explains Bill Stainsby, the Centre's business administrator, "to provide something for everyone from the cradle to the grave—that's why we call it a Community Centre."

Once the Community Centre was completed some people were inclined to wonder whether Ray McCleary might not settle back in his pleasant new apartment and taper off. But those who really knew him thought otherwise. Even then he was thinking about WoodGreen Church and WoodGreen Neighbourhood House. Now that these are at last a reality, the question is where will Ray McCleary go from here?

There seems to be only one way and that is forward—somewhere. Now 56 he is on the go seven days a week. Only after midnight and sometimes for an hour or so in the afternoons does he get a chance to relax—but always with the telephone within arm's reach of his bed. "He runs himself until he can't go any further," said one of his friends. "Then he *has* to take a month or two off and get away from everything." Yet he has never had a serious illness and his doctor claims he has a heart like an o

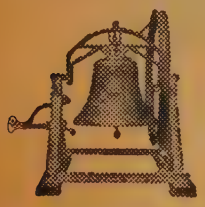
Every Sunday morning he baptizes half dozen babies in the middle of the servi He marries 300 couples a year, more th any other minister in Canada it is said, a holds funeral services for 200, as well visiting and consulting with 1,000 mo who come to him in sickness and distre A couple of times each week he appears court on behalf of someone in trouble. is said that he is one of the few ministe to whom the judges will listen with re attention, although he once presented l faith in a young lad's innocence so forc fully that the magistrate threatened throw him in jail for contempt.

Always sympathetic to personal diffic ties, Dr. McCleary is apt to receive two three letters a week from prisoners seeki assistance. Often it is a request to recom mend them for parole and usually he do so, even with repeaters. Once a man wro from Burwash asking him to help hi procure a pair of spectacles. A spec legal-aid service set up in WoodGre Church through the help of the Ho Robert A. Macaulay of the Ontario gover ment has given legal advice to an estimati 1,500 people in the past four years.

"I don't know," said one of Dr. M Cleary's WoodGreen directors, "how ma boys and girls at sixes-and-sevens with t law he has helped, how many students has assisted through university, how ma couples he has got back on amicable ter when their marriages seemed hopeless. H always helping somebody. His whole moti and purpose in life seems to be to he people."

One day a jobless husband knocked Ray McCleary's door and said he w having trouble with his wife. Putting l hand in his pocket, he pulled out a load Luger automatic. "If there's no other w I'm going to rob a bank," he confid miserably. Inside of half an hour Woo Green's pastor had the gun and the m was on his way home again. He nev forgot Ray McCleary and the good fortu which followed his visit to the jo Irishman.

Ray McCleary has had so many honou of one kind or another bestowed on hi that it is all but impossible to keep up wi them. When George Drew was leader the Conservative party he sent a wire the WoodGreen preacher asking him to r as Conservative candidate in Toront Broadview. Ray McCleary turned it dow and said with a twinkle in his eye: "I c get more done pressuring the fellow tha in there than I could if I were in the myself." Some years ago the city Toronto named an east-side park after hi in recognition of his untiring work wi children and teen-agers. But perhaps t most significant tribute to Ray McClea came when the Optimist Clubs of Toron chose him for their "Optimist of the Yea —and still are confident they could nev have made a better choice. ●



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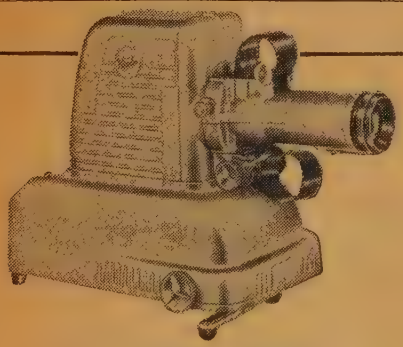

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About People and Places

haplaincy Integrated

There will be a Chaplain General of the rmed Forces for both Protestants and Rom- Catholics instead of six principal chaplains, efence Minister G. R. Pearkes, V.C., has nounced. It is part of an overall pro- amme of integration in the armed forces. igadier John W. Forth, MBE, D.D., an nglican, is Protestant Chaplain General hile Chaplain (Class VI) Ronald Mac- ean, D.C., RCN, is Roman Catholic haplain General.

llan Comes Back

The **Rev. Tom Allan,** the young Scottish angelist who conducted two successful missions last winter in Hamilton and Calgary returns for a 10-day mission in the Bloor - Spadina area of Toronto, starting November 2. The cooperating churches include Knox Presbyterian, Walmer Road Baptist, Church of the Redeemer, Anglican, and Trinity and Bloor United.

A School of Evangelism will be held in connection with e Mission, beginning on the afternoon of ovember 4 and continuing Wednesday to iday mornings, inclusive. Noon hour rvices will be held daily at the Tivoli heatre.

ancouverites at Naramata

About 100 members of **Canadian Mem- ial Church,** Vancouver, went on their nual 270-mile trek over the Thanksgiving eek-end to the Naramata Leadership Train- g School for a conference. George Scriv- er discussed dramatics with the group and e Rev. George Tuttle, Union College, C., told about the World Convention on hristian Education which he attended in okyo.

anadian for 4th Convention

The Rev. Howard C. Scharfe, former Canadian and now pastor of Shadyside Presbyterian Church, Pittsburgh, Pa., made famous by the preaching of another Canadian, the late Rt. Rev. Hugh T. Kerr, will be the speaker at the 4th annual conference on Evangelism for Western Ontario in Victoria Avenue United Church, Chatham on November 13th.

hina on the Air

Dr. Lewis C. Walmsley who wrote on a cent China visit for **The Observer** and was this paper's panel on China which ap- ared in the January 1 issue, is the special turer on the fourth series of the CBC hiversity of the Air, over the Trans-Canada

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FOURTH PHASE

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Calling Canada to Christ (120 pages with sections on all four emphases)	25c.
Christian Citizenship—edited by Frank P. Fidler	75c.
Darkness or Dawn, 1958 Annual Report of Board of Evangelism and Social Service	50c.

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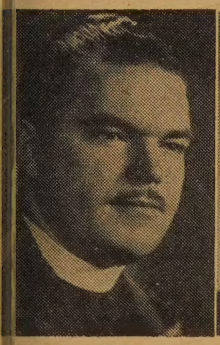
work, his subject, "An Interpretation of ina." These seven weekly lectures which gan October 7, trace Chinese life and ought through the ages and culminate with icture of China today. Dr. Walmsley, a mer United Church educational mission- in China, is now associate professor of st Asiatic Studies, University of Toronto.

w Jobs for Four

The Missionary and Maintenance Depart- nt has announced the appointment of the v. D. R. Pilkey as Eastern Field Secre- y, with headquarters in Montreal, and

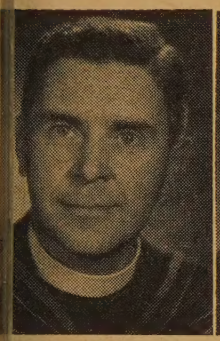


Mr. Pilkey

Mr. Sinclair

Rev. J. S. Sinclair in western Canada, th headquarters in Saskatoon.

The Rev. George Morrison, minister of bertson Church, Winnipeg, was appointed



Mr. Morrison

Mr. McNairn

General Council as assistant secretary the Board of Home Mission, effective nuary 1st.

The Rev. Norman McNairn, recently sistant minister of Rosedale United urch, Toronto, and a graduate of Em- anuel College, has been appointed as itor of adult publications of The United urch of Canada. In making the announce- ent Rev. Peter Gordon White, Editor of nday School publications, stated that ong other duties Mr. McNairn will be itor of a series of basic texts on the Chris- n faith—part of the plan for the new nited Church curriculum for adults.

he Question

What church was first in the United urch of Canada? The Committee on chives would like to know. The Auburn- le, Alta., church was dedicated at 3.00 m. Mountain Standard Time (5.00 p.m. S.T.) on June 10, 1925. Was any other urch dedicated prior to that time on that te? If so, information should be sent to e Committee on Archives, United Church Canada, Victoria University, Queen's ark, Toronto 5, Ont.

frica on Open House

The first three movies from Africa recent- filmed by the Rev. Anson Moorhouse and e Berkeley Studio staff will be shown on

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"Open House" of the CBC-TV during November and December. Of particular interest to women, these include: "A Life for Gueve" telling what happens to an African woman when she receives some education; "When Trails Meet" the story of a mother who brings her boys to the weekly baby clinic of 1200 and changes old ways for new. In "Girl With A Wooden Box" the viewer follows the experiences of a young African mid-wife in her endeavors to introduce into a village new and skilled methods of child-birth.

These will be seen from Labrador to the Pacific Coast. Check local newspapers for dates and times.

Integration Here, Overseas

The discussion at the 18th General Council on the work of women in the church was brief and disappointing to delegates knowing the enthusiasm of W.A. and W.M.S. members for one organization for all women. The Commission, while suggesting no final form, inclined towards a non-administrative board for the work of women, one which would not assume responsibilities for administration on the home and overseas fields, such as the W.M.S. now has. This would mean an integration of all overseas and home missions work under the general boards of the church, in which case adequate representation from the women's board would be vital. Another effect of such integration would be a closer relationship of women to the general boards and courts of the church. The Commission is to continue its work.

Moderator Honored

Two weeks after his election to the Church's highest post, the Moderator, the **Rt. Rev. Angus J. MacQueen** received the honorary degree of Doctor of Divinity from his Alma Mater, at the fall convocation of Pine Hill Divinity Hall, Halifax.

Church Movies on TV

The United Church dramatized its work with senior citizens in one of the first three films of the CBC's new 13-week series **"Heritage"** portraying the part played by religion in contemporary life.

During November, the Presbyterian, Eastern Orthodox, Baptist and Lutheran churches will be responsible for films on various aspects of belief and work. One undenominational film places emphasis on faith. The second United Church film showing the work of the three mission boats on the Pacific coast will be shown in December.

The programme may be seen on Sundays over the CBC TV network.

Two in the West

Two ministers have died recently in Western Canada. The **Rev. Thomas W. Reed** on October 7 at Vancouver, and the **Rev. J. V. Howey** at Calgary on August 24th. Their terms of service in the United Church were mainly in those conferences. Mr. Reed was in the active ministry 29 years, and Mr. Howey, 40 years.

Mrs. Clara I. Meredith, wife of the late Rev. Thomas Meredith died in Ottawa, Sept. 26th. . . . **Mrs. A. Effie Ball,** wife of the late Rev. George W. Ball at Millstream, N.B., during September.

Mrs. Mina McMaster, deaconess for years at Sherbourne St. United Churc Toronto, retired for the past 16 years, di in Oshawa, September 25th.

Madame Blanche Marie Biéler died Montreal, Oct. 13th, aged 94. She was t widow of Professor Charles Biéler, for ma years a member of the Faculty of the Pre byterian College and after Union of t United Theological College, Montreal, a she played an active part in the life of t students.

Year Book Correction

Rev. U. Laite, 753 Base Line Rd., London, On

Pastoral Charges Vacant

(As reported by the Secretary of General Counci

Royal York Rd., Toronto, Ont. Canterbury, N.

Publishing House Notes

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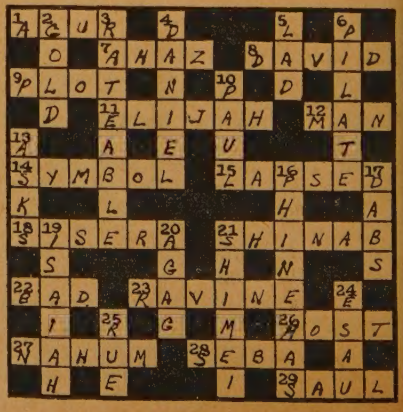

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DEATH

BIELER. — On October 13th, 1958, at her esidence, 637 Milton St., Montreal, in her 95th ear, Blanche Marie, last surviving daughter of the te Jean Henri Merle d'Aubigné, widow of the te Rev. Prof. Charles Bieler, D.D., and dearly eloved mother of J. H. Bieler of Quebec City, ndré Bieler of Kingston, Ont., and J. L. Bieler f Montreal.

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HUNTSIC - MONTREAL NORTH, two-point charge, Montreal Presbytery, now vacant. urnished manse. Interested ministers please contact Mr. H. J. Parkinson, 10738 Olympia Blvd., Montreal, Que.

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MILLBANK, Ontario, 3-charge appointment of the United Church, vacant October 15th, 1958. resent salary $3,900.00 inclusive. Anyone interested please write Howard Mayberry, Poole, Ont., ecretary of Pastoral Relations Committee.

ORMSTOWN—invites applications from ministers interested in filling this pulpit after September 0th. One-point—new manse project. F. S. Rugar, ormstown, Que.

RUSSELL, Ontario. Vacant November 1, 1958. United Church one-point charge. 25 miles rom Ottawa. Interested ministers please contact ohn Twiname, Russell, Ontario. Phone 37, by ovember 10th, 1958.

SAULT STE. MARIE, Ont., the pulpit of Central United Church (Algoma Presbytery) is now acant. Interested ministers are invited to write to hairman of Pastoral Relations Committee, Central nited Church, Albert and Spring Sts., Sault Ste. Marie, Ontario.

VANKLEEK HILL Pastoral Charge will be vacant October 31st, 1958. Situated on Highway 34. This town has two railroads, C.P.R. main ne and C.N.R. Vankleek Hill is half way between Montreal and Ottawa. Education facilities, the very best. Sport activities second to none. (Curling rink.) Artificial ice and large Arena for skating. nterested ministers please write to Mrs. G. D. MacIntyre, Secy., Pastoral Relations Committee, Vankleek Hill, Ont., phone 103.

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October 3, 1958.

Mr. J. C. Johnston, President,
Wells Organizations of Canada, Ltd.,
330 Bay Street,
Toronto, Ont.

Dear Sir,

Now that our Combined Funds Canvass Campaign has finished it is possible to sit down and assess a few preliminary results. We set out, as you know to raise $90,000.00, and if the truth be told there was only one man who had any real hopes of reaching that total, and that was the Canvass Director from your organization. All the rest of us were more or less reconciled to telling you later, "There! We told you so. It couldn't be done here."

Some people were quite convinced that we would have to move from our present site, because of family migration, or face being closed down in a few years time, but now we know that we have 400 families who have pledged a total to date of $110,143.00 over the next three years, and our policies have had to be changed accordingly.

During the canvass period the ladies who acted as hostesses, and the men who went out canvassing have made new friends, discovered new needs, and have learned how to speak up for their church in a manner they have never done before. Our church services have been crowded and wherever I go I feel that there is a lift to everyone's spirits.

Our people have become more aware of the place their church should have in their lives, and so we can say that the spiritual results have been almost more important than the financial ones.

So now we plan to go ahead with our building programme in the firm confidence that we have the backing of the people. Maybe there are other methods of raising such a large sum of money, but none of us in this church knows of them, and we are extremely grateful to your organization for all that you have done for us in these past four weeks.

Yours sincerely,

Elgee Geoffrey Tenneson

Rev. E. G. Tenneson,
Minister

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